

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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CHRISTIAN TEMPTATION.

Take iv. 1. "Jesus being full of the Holy Ghost,
led by the spirit into the wilderness," &c.—
See also Matthew iv. 1.

To ascertain the significance which a Jew
would attach to the expression, "Jesus was
led by the spirit into the wilderness," I
have no means so direct and satisfactory
as a recurrence to their own scriptures.
The evangelists often quoted from the trans-
lation of the Septuagint; that is, from the
Greek translation of the Hebrew scriptures,
which was in very extensive use among the
Jews in the days of our Saviour. The same
expressions then, in this translation, and in
the gospels, have probably the same mean-
ing.

The closest resemblance of expression
which I find, is the book of Ezekiel. Ex-
amples are submitted to the judgment of the
reader.

Ch. iii. 11, 12, 14. "Go, get thee to them
of the captivity, unto the children of thy
people, and speak unto them, and tell them,
thus saith the Lord; whether they will hear,
or whether they will forbear. Then the
spirit took me up, and I heard a voice behind
me, &c. So the spirit lifted me up, and took
me away; and I went in bitterness, in the
heat of my spirit. But the hand of the Lord
was strong upon me."

Ch. viii. 3, 4. "And he put forth the
form of a hand, and took me by a lock of
my head, and the spirit lifted me up between
the earth and the heaven, and brought me in
the visions of God to Jerusalem; and behold
the glory of the Lord of Israel was there, ac-
cording to the vision which I saw in the
plain."

Ch. xi. 1, 24, 25. "Moreover the spirit
lifted me up, and brought me unto the east
gate of the Lord's house; and behold, at the
gate, five and twenty men, &c. Then said
he unto me, son of man, these are the men
that devise mischief and give wicked coun-
sel in this city. Afterwards the spirit took
me up, and brought me in vision by the
spirit of God, into Chaldea, to them of the
captivity."

Ch. xxvii. 4. "The hand of the Lord
was upon me, and carried me out in the
spirit of the Lord, and set me down in the
 midst of the valley which was full of bones."
Compare with these, ch. xl. 2. "In the
visions of God brought he me into the land
of Israel, and set me upon a very high moun-
tain."

It appears then, I think, that to be taken
up, or to be brought to a place by the spirit
of God, was an incident of vision. The
spirit of God led him in vision by the
spirit of God; and he was carried in vision
to them of the captivity at Tel-Abid;
again, "to Jerusalem," and yet again, "to
the east gate of the Lord's house;" and
as "afterwards brought back to them of
the captivity."—But in interpreting the
phraseology of the evangelists, let it be re-
membered that our Lord was yet in the wil-
derness, when he was led by the spirit to
be tempted. With this circumstance in our
view, and comparing the expressions of the
prophet and of the evangelists, it seems, I
think, that a Jew, in reading, that "Jesus,
being full of the Holy Ghost, returned from
Jordan, and was led up of the spirit into the
wilderness," would have conceived that he
was led by the spirit, as was Ezekiel, in vision;
or however into the, but into a wilderness.
This, without doubt, the way in which
the expression of the evangelists should be
understood, if the temptation of our Lord was
a vision. It is also a circumstance which
deserves some consideration, that if the in-
cidence of this temptation of our Lord be ex-
cepted, there is neither in the Old Testam-
ent, nor in the New, an example of the
personal appearance of the devil. The scene
next nearly resembling this temptation, is
that in the beginning of Job; but there is
not the slightest indication that Job saw
the tempter. And if it was the devil that
was seen by Zechariah, (ch. iii. 1, 2,) it was
a vision. Without noticing the difficulties
which attend a literal interpretation, let
us see whether, on the supposition that it
was a vision, any of its force is lost, either
in the expression of the character of our Lord,
or the instruction which it is adapted to sug-
gest to his disciples.

It may be proper to premise, 1, that as far
as my reading has extended, I find, that as
far as the Bible agrees in attributing the tempta-
tion of our Lord, in this instance, to the particu-
lar appointment of God, by whose spirit he
was led into the wilderness. Consequently,
under the circumstances of it were actu-
ally or visionary, we are to refer the principal
agency to God, and to believe that the ob-
jects of it were most wise and beneficial.

2. It does not appear that either of the
three temptations which are mentioned by
the evangelists, were suggested to him, un-
less Jesus had hungered; and it was not till
the end of forty days, that he felt hunger.—
The first temptation was addressed to this
pressing sensation. From the account of
Matthew, taken by itself, we should have
supposed that whatever was the great pur-
pose of the vision during the preceding forty
days, that the temptations did not com-
mence, till they had expired. But Mark
and Luke both say, that he was "forty days
tempted of Satan, or the devil." Yet as it is
evident that the three temptations which are
mentioned, belong entirely to the last day of
the vision; and as the evangelists do not ap-
pear to have known the circumstances of the
preceding days, I think a Jewish reader

would have concluded; that the expression,
"being forty days tempted of the devil," was
but an example of a principle, not unfre-
quently employed both in writing and con-
versation, of characterizing a whole, by
some very conspicuous part of that whole.
Thus, the temptations of this last day being
a very important object of the vision, and
the preceding incidents of it not having been
disclosed, the whole was characterized by
what was known of a part.

3. If these suggestions deserve considera-
tion, it will appear not improbable, that dur-
ing the preceding forty days, our Lord re-
ceived divers communications, relating to
the objects of his ministry, upon which he
was immediately to enter. This idea, I
think, would naturally be adopted by a Jew,
in comparing the Messiah with the predi-
cation which was given of him to Moses.—
"The Lord thy God will raise up unto thee a
prophet from the midst of thee, of thy brethren,
like unto me;" (Deut. xviii. 15.) for
Moses was in the mount with God forty
days and forty nights, in which "he did nei-
ther eat bread, nor drink water;" (Exod.
xxiv. 18, xxiv. 28.) and in which the reve-
lations were made to him, which he after-
wards made to the people. This is offered
only as conjecture; which, however, it ap-
pears, is not wholly without foundation.

4. It may be remarked, that in a dream,
the inspired person was asleep; but in a vi-
sion, he was awake, and had the entire pos-
session of his understanding and judgment.
In vision, objects were perceived no less
clearly than by the natural sight. (Num-
bers xxiv. 2—4, 16.) In the vision of Paul
he could not determine, whether he was in the
body or out of the body; whether it was a cor-
poral, or a mental representation which
was made to him; (2 Cor. xii. 2, 3.) and
Peter, when he was delivered from prison
by an angel, for a time was equally uncer-
tain, whether it was true which was done by
the angel; but thought he saw a vision.—
(Acts xii. 7—9.) If we consider the scenes
of his temptations to have passed in a vision,
we are not therefore to conclude that our
Lord was in any measure disqualified by
this circumstance, from judging correctly of
the objects which were presented to his
mind, or of forming his decisions as a moral
agent. It might have been a subject of
doubt to a prophet, or to any one who had a
vision, whether the objects which he per-
ceived were discerned by his bodily, or only
by his mental sight; but there could be no
doubt whether the objects were actually
seen; nor was any faculty of the mind so
suspended, as for a moment to destroy the
capacity of choice, and of moral action.

Viewed then with respect to himself, these
temptations of our Lord are considered, 1,
as a present trial; and 2, as a symbolical re-
presentation of his future temptations. In
this division, I believe, may be comprehended
all the uses, which have been supposed
by any to have belonged to it, as far as it re-
spected our Saviour himself.

Considering it as a present trial, it is to be
remarked, that it was when our Lord felt
the craving sensation of hunger, that the
first temptation was suggested. That the
sensation of hunger could be felt in a vision,
and that the judgment could be equally ex-
ercised concerning the propriety or im-
propriety of indulging the sensation, as if
the objects which were perceived mentally,
had actually been seen, we have sufficient
evidence in the vision of Peter. (Acts x. 9
—13.) The answer of our Lord, in this in-
stance, loses none of its force from the con-
sideration that the scene passed before him
in vision. He could equally form a moral
judgment of the proposition, as could Peter
of the command "rise, kill and eat."

In the second scene, Jesus is placed upon
a pinnacle, or, as it is rendered by some, upon
the top of one of the wings of the tem-
ple; and invited if he was indeed the Son
of God, to cast himself down, relying upon
the divine protection; and thus to secure to
himself the homage of the crowd below.—
Does the reply of our Lord then display
less virtue, less confidence in his Father,
than if he had actually been set upon the
top of the temple, when the objects were
as present to his mind, as if they had in real-
ity existed before him?

And if the kingdoms of the world, and
the glory of them were seen by our Lord in
the third temptation; we can hardly con-
ceive how they could have been exhibited,
but in a vision; and some of the advocates
of a literal interpretation acknowledge, that
the scene of this trial must necessarily, in
part at least, have been ideal. Such a full
view in vision, must indeed have been greatly
more attractive, than the comparatively
contracted prospect which could have been
exhibited, from any mountain in Judea, or
even in the world. And if we suppose that
in a vision, all which was exhibited seemed
to be real, and the capacity of forming a
moral judgment of conduct was unimpaired,
it seems to me, that the rejection of this
temptation discovered a far greater elevation,
of piety and virtue, a far more resolute spir-
it of devotion to God, than if a part only of
the Roman empire, which was all that could
have been shown from any mountain in Judea,
had been exhibited. But this is not a
favorite theory which we wish to support;
and we leave it to the judgments of our read-
ers.

Considering these three scenes as symbol-
ical representations of the future temptations
of our Lord, the first intimated, that al-
though he was the Son of God, he was to
struggle with hunger and thirst; and instead
of exerting his divine power for his own re-
lief, he was to depend on the protection and
support of God.

The second probably referred to the signs
from heaven, which the scribes and pharisees
would demand of him; and might be design-
ed to intimate, that such signs were not to be
given to that evil generation.

The third we suppose in this view of it,
had reference to the frequent demands which
would be made of him by the Jews, to as-
sume temporal power, and to aggrandize
their nation, by making them conquerors of
the world; instead of devoting his life exclu-
sively, as God had appointed, to the estab-
lishment of that kingdom, which is righteous-

ness, and peace, and joy in the Holy Ghost.

But it may be asked, are we tempted as
our Lord was, if his temptations were in a
vision; I answer, we are not tempted as he
was in this instance, for we see no visions.—
Yet neither are we tempted as he was, if the
devil actually appeared to him, and he actu-
ally conversed with him. It is still object-
ed, that he "was tempted as we are?" I be-
lieve it; but still in perfect consistency with
the belief, that his temptations on this occa-
sion were extraordinary. He has "left us an
example, that we should do as he has done;"
but we are not therefore to expect, that
whatever he has done, we may do likewise.
We may indeed, even in this instance,
make an important use of his example; for
though the circumstances and design were
peculiar, it expressively teaches us that how-
ever peculiar may be our temptations, by re-
posing in God an unlimited confidence, and
faithfully pursuing the course of duty, we
may rely on his gracious assistance in main-
taining our virtue; and that under his direc-
tion, "all things will work together for the
everlasting good of them that love Him."

We refer our readers, who would inquire
on this subject, to the sermons upon it by
Bishop Chandler, S. Clark, and Sherlock.—
To Farmer, and to Newcome Cappe on our
Lord's temptation. To Simpson's essays on
the language of scripture, essay second.
To Whitby and Lightfoot on the text.—
[Monitor.]

THOUGHTS ON ATHEISM.

"Methods it should have been impossible not to
love all things in a world like this, where even the
breecies and the common air contain the power and
spirit of harmony."—Coleridge.

From my earliest youth I have been a
wanderer, and have consequently seen soci-
ety in all its grades and phases; the beau-
ties of nature too, have been spread out be-
fore me, as in the pages of a book, pleasant
to look upon; presenting to the eye and
heart, under the guise of amusement, a vast
store of knowledge, of which the gazer might
possess himself by the aid of a little calm
reflection. Mine was then a time of leisure;
no necessity existed for active exertion; I
was like a passenger in some light and grace-
ful barque, needing neither oar nor sail to
speed him on his way, but calmly floated
along by the strength of the current alone.
He could admire the changing banks and
varied trees that crowned them, the bright
scaled fish as they darted through the sunny
waters, and insect world as they swept on
their rapid wings. Such was my state; but
did I avail myself of all the opportunities
afforded me? Unquestionably not. I acted
like the stranger on the sea shore, picking
up a few bright pebbles from the millions
scattered in rich profusion around him.—
Yet those few—those scanty few, have been
through many years of anxiety, a fruitful
source of enjoyment; time has neither pal-
led their beauty nor altered the delight they
gave at first; but rather by producing a truer
estimate of their value, has enhanced their
worth.

"To rise from nature up to nature's God,"
would at first appear no very difficult task;
it is but tracing the links of a chain hung up
before the eyes of all. Let those who think so,
pause in their opinion for a moment.—
Open atheism is not, we must admit, very
common; but a recklessness of the future,
an ignorance of all things holy, of the pres-
ent as the past, of the very being for the sup-
port of which they strive, of the station that
it fills, its uses and its offices, meets the eye
at every turn, and by the mere force of fre-
quency, challenges our belief. For those of
the first order—the foul calculators of their
own species, the blasphemous deniers of
their God, I have no hope; words to them
were breathed in vain, they have sought
knowledge in variety only to mock at its ex-
istence, they have gazed on the scene until
it has brought blindness, and entangled in
the net of their own wisdom, they can no
longer escape. To the other class, to the
unthinking, I have much to urge; and my
first cry would be, look around! "Man may
forget his Maker in the crowd, but never in
the wilderness." Look around! seize on
the first object that presents itself, a flower;
observe the beauty of its arrangement, how
exactly are its parts adapted to each other,
how just are their proportions, how beauti-
ful the whole; there are others near it,
alike; yes, how alike, stamped in the same
mould, not a shade is wanting, not a hue is
added. You know not its use. Well, there
are others who will inform you. Examine
the soil on which it grows, register it in your
memory. This flower has a name and class.
Number its green outer leaves if it have any,
this is its calyx; count its petals, mark their
arrangement, they form the corolla; now
strip them gently, the stamens and pistils
are next in order; note their amount and
form, the arrangement on the pericarp, (seed
vessel) you have now but the stem and leaves,
these too must be scrutinized; are they downy
or smooth? all is important that you have
done. Gather another; preserve it carefully,
from day to day increase your store; you
will meet arrangement where you expected
chaos, variety where all seemed alike.

You have become a botanist; it is a lovely
study; you see order blending with order, in
an infinite series—you recognize a master
hand, a unity of purpose and design, carried
through the whole—your ideas are elevated
from his works to the worker. Where then
all is beautiful and bright, and good, he who
fashioneth them must be so likewise. Listen
not to the vexed spirit that would interrupt
your work; when they speak of chance,
show them the extent of order; when of
time, point them to eternity; when in the
eagerness of dispute, without stopping to
consider minor points, they ask you how he of
whom you speak—the filler of space the
generator of time, the incomprehensible, the
immaterial—did from an empty void call
forth and hang around the thousand worlds
we gaze on and this that we inhabit; tell
them of your weakness and the folly of
striving to measure with finite power the
grandeur of infinity, and tell them also that
your unassisted reason of itself can lead you
backward through the waste of time until
you rest upon its verge, that in this travel

you have found each seeming practical law
merging in a few simple causes, and even
that at last resolving into one; that there
your spirit halted, dazzled by the blaze in
which it stood, but not in doubt.

For the offices of matter were not such as
could permit its mere existence to explain
the multitudinous actions carried on within
it; that thus a belief in its eternity being use-
less, it was cast aside; and then relieved of
every weight, the mind grew great with
gazing—until the tales of early life, the daz-
zling hope, the promised glory that another
world holds out to all, seemed half realized
in the grandeur of the scene permitted you
in this.

Such are the pleasures that a study of na-
ture would afford, and the enlightenment it
would often bring. The desert is peopled
by it with delight; and the mind, worn with
the turmoil of the world, and dimmed with
the difficulties thrown so thickly in our path,
repairs its energies in their contemplation.

This is not all, when once a ray of light
has broken through the moral darkness in
which we were, insensibly a desire to hold all
that he now enjoys, in a higher and nobler
state, mingles with every train of thought.
When the mind is thus turned back upon it-
self, a new and untried scene is opened
crowded with difficulties that only patience
and research can overcome; the connection
that the mind has with matter must be ac-
quired by the study of ourselves, by a mi-
nute dissection of the principles of action,
by drawing with a firm and equal hand the
dividing line between sensation and its re-
sults. The first we share with the animal
world, but the complicated mental actions
evolved by it we possess alone. In short, the
differences between instinct and mind are
not so slight as some have professed to find
them.

There is one view of the question which
presents this in the strongest light of which
it is capable. It is retrospective, but will
show, that while human knowledge has been
constantly cumulative, animal instinct has
been rigidly stationary. What would we
more than this, to add an original differ-
ence in their essence. There can be no ne-
cessity for forcing into the argument those
higher grades and those minute distinctions
that do, I know exist; since they in no way
affect the result. I have myself observed,
from time to time, extraordinary instances of
animal sagacity; yet close and attentive ob-
servation has never failed to show them as
the effects of repeated sensation. Others
may do the same, while a superficial exami-
nation would most assuredly be confirmatory
of the reverse. Sensation may be, and
perhaps is, a consequence of organization;
there is nothing to belie it, nor is there any
thing in its presence considered apart from
the mental phenomena, indicative of the ne-
cessity of the existence of this latter; still
sensation must be looked upon as its pabu-
lum, and if we admit this, we admit suffi-
cient to account for madness in all its varie-
ties. Structural tension would cause an al-
teration in the course, an intensity of sen-
sation and its amount a corresponding devia-
tion from a state of health.

It avails nothing to cite the names of emi-
nent and gifted individuals, who to the sound-
est intellect have joined a diseased and en-
cumbered frame; the nervous system may even
seem unimpaired amidst the decay of every
other, and vice versa an excellent state of bod-
ily health companion to perfect idleness of mind.
When the search for truth is earnestly made,
the discouragements that beset the seeker,
rapidly disappear. Reasoning on his own
nature, man is not slow to perceive the ex-
istence of two principles; for as I have pre-
viously said, when adventing to the useless-
ness of a belief in the eternity of matter, he
is incapable of resolving by mere materiality
the question that this self examination propo-
unds. It is in his own defence that he
proposes to himself another and a nobler
cause, co-existent with his organization, for
their solution. If after a long course of an-
alyzation, he should find this suppositious
principle equal to the removal of all his
doubts, he would, as a matter of necessity,
receive its existence as certain; for, as has
been said of the Newtonian theory, if it be
not the true cause, that the other, whatever
it may be, can hardly differ from it.

In this interior review, he will have found,
too, each distinct action of the mind or body
such as might at first appear referable to its
peculiar cause, but those of the body induced
and modified by those of the mind; and on
the other hand, the most complex and ab-
stract reasoning depending for its soundness
on the perfect representation of its original
sensations. What inference but one is to be
drawn from a knowledge thus acquired, of
the existence of a principle operating upon
matter without being subject to its laws?—
what but that it is similar in its essence to
that divine and indestructible power pre-
viously recognized at the time of his study of
other organized matter. And elevating as
this belief, the terrible responsibility it en-
genders overwhelms us with its force. It is
now that revealed religion steps in to our
aid, and points into the crushed heart, the
babbling hope it so much needed. The expla-
nation of its truths form no part of the course
I pointed for myself in the commence-
ment of this essay, that work is in abler
hands, my voice is but the watch-cry, to warn
the sleepers of their danger; it is that of
others to possess the happier office of guid-
ing them to an ark of rest.

But I cannot throw aside my pen without
adverting to the effects arising from the ha-
bitual thoughtlessness I have endeavored to
remove, compared with the purer aspira-
tions a wholesome rule of conduct generates.
Many have written of, and endeavored to
show as existing in the human heart a love
of virtue in the abstract; of others of a sterner
mood, that the practice of evil for its own
sake was more congenial to our nature.—
Neither of these theories could by any possi-
bility be true, for the remote or immediate
determining cause of every action, is, as may
be clearly shown, some prospective benefit
to the actor, which, as neither an abstract
love of good or evil presents, they cannot
be held as sufficient motives for general
conduct.

Among that class to whom I have more

especially directed these remarks, we shall
find in full activity selfish and immediate de-
sires, the result of narrow and inconsiderate
views, no attachment to evil, and no dislike
to virtue, only as the one might forward or
the other interfere with the hope of the pre-
sent hour. A man thus actuated, may ob-
tain and hold for a long course of years, the
esteem of all about him, and even go down
into the grave in the fullest odor of respect;
but all his conduct has arisen simply from
the absence of sufficient temptation; had
that been present, the reverse must have ob-
tained. His heart had no barrier built around
it, from whence, as from an impregnable
fortress, he might look through and over-
throw the devices of the enemy; his posi-
tion was the consequence of a peculiar ob-
liquity of mind, which made every action of
his being dependent upon a process of arith-
metic. And how can it well be otherwise?
What to him is an hereafter? A vision—
a churchman's tale. To die is no change
of state, it brings with it no fear of retribu-
tion; he becomes once more as the clod of
the valley—it is the end.

Many will believe this picture overcharg-
ed. I am well aware "nemo repente fuit
turpissimus," neither am I now endeavoring
to deny or evade its truth. To arrive at such
a state as I have portrayed, nothing more is
necessary than habit and success, it is this
alone that can produce such callous indiffer-
ence. But every step from the right road is
an approximation to this close; there is no
difference but in degree. But let us reverse
the picture; if a protracted course of error
blinds us at last to truth, the continued con-
templation of the divine attributes gives a
depth and expansion to the mind, that lifts it
as it were beyond itself. The ordinary cares
of life fall blunt and harmless on a spirit
thus reinforced. We may liken its quietude
to the stillness of a scarcely fathomable lake,
whose placid bosom when disturbed by the
passing tempest, returns to its tranquility as
soon as the rushing of the wind has subsided;
while in the very shallowness of the rivulet
it is to be found the cause of its perpetu-
al murmur. Around the paths of life, too,
amid the thorns by which it is begirt, lies
scattered many roses. Surely one so loving
is beloved; and if either by accident or the
withering of disease, those in whom he has
garnered the precious treasure of his earthly
happiness are torn from him, he goeth to the
grave not as those without hope—he hath
tears, such as they weep who part but for a
space; not the hot and bitter stream of un-
lighted sorrow. He looketh above into the
clear blue sky, and he fancieth the wept one
hath there above; perchance in some bright
star they used to gaze upon together.

With the grave, ends human knowledge,
but the imagination of the virtuous looks
steadily into that dark void, and loves to
think the unshackled spirits of the departed
walk unseen around them; and thus they
borrow out of its very blankness one of the
strongest possible supports to a course of
upright and benevolent conduct. A man
with such feelings and such hopes may be
stricken with poverty, may be afflicted with
disease, may have more than the common
share of human ills befall him; but his scene
cannot be entirely darkened. True, the bea-
con that lights his footsteps and upholds his
heart is afar off, but the promise that it giv-
eth is of a kind that passeth not away. The
brilliance of the reward for which it toils is
too ineffable to be weighed against the joys
of earth; they could but be as dust in the
balance, and he regards their loss hardly as
a privation to be regretted. If, however, he
were called to move in a higher sphere where
more brilliant illustration of the value of his
belief could be offered, than his life superi-
or to the harshness of pride or the meanness
of vanity; his bearing would compel re-
spect, which his undeviating integrity would
rivet but the faster; his end would be like
the sunset of a summer's day, beautiful, oh
how beautiful to its close, rich too in the
promise of a morrow that should know no
eve. And the gathered mourners, turning
from his couch, would say of him, in the
sound conviction of his truth,

"His bark at anchor—its sails are furled—
It hath escaped the storm's deep chiding;
And safe from the buffeting waves of the world,
In a haven of peace is riding."

A Good Character.—A good character is
to a young man what a firm foundation is to
the artist, who proposes to erect a building
on it; he can build with safety, and all who
behold it, will have confidence in its solidity,
a helping hand will never be wanted—but
let a single part be defective, and you go on
a hazard, amid doubting and distrust, and
ten to one it will tumble down at last, and
mingle all that was built on it in ruins.
Without a good character, poverty is a curse;
with it, it is scarcely an evil. Happiness
cannot exist where a good character is not;
where it is not always a frequent visitor, if
not a constant guest. All that is bright in
the hope of youth, all that is calm and bliss-
ful in the sober scenes of life, all that is
soothing in the vale of years, centres in, and
is derived from a good character. Therefore
acquire this as the first and most valuable
good.

Prejudices.—Every one is forward to com-
plain of the prejudices that mislead other
parties, as if he were free and had none of
his own. This being objected to on all sides,
'tis agreed that it is a fault and a hindrance
to knowledge. What now is a cure? No other
but this, that every man should let alone
other's prejudices and examine his own. No-
body is convinced of his, by the accusation
of another; he recriminates by the same
rule and is clear. The only way to remove
this great cause of ignorance and error out
of the world, is for every one impartially to
examine himself. If others will not deal
fairly with their own minds, does that make
my errors truth, or ought it to make me in
love with them, and waiting to impose on
myself? If others love catarrhs on their
eyes, should that hinder me from coughing
mine as soon as I could.—Locke.

I never saw an instance of two disputants
convincing the other by argument. I have
seen many of their getting warm, becoming
rude, and shooting one another.—Jefferson.

CHRISTIAN INTELLIGENCER.

And Truth diffuse her radiance from the Press.

GARDNER, JUNE 6, 1834.

REVIVAL IN OTISFIELD.

Otisfield, May 12, 1834.

DEAR BROTHER:—We have been enjoying for several months past, in this place, a pleasing work of grace. Pleasing because there is more than common evidence that it is the work of the Lord. I will mention some of these evidences.

The first that I shall mention is a deep sense of sin, as committed against God. In most revivals of religion we find more or less who are alarmed through fear of future punishment, but I cannot recollect a single instance now in which this has been the main cause of alarm. I cannot express the general feeling better than by adverting to a single individual. His mind has been more or less seriously impressed for several years. He attended the protracted meeting for several days, and no special change took place in his mind. The last day, which was the Sabbath, he did not attend, but the Holy Spirit met him at his house. Alone, with his Bible before him, he thought upon his ways and turned to the Lord. I visited him on Monday and found him in a room by himself with his Bible before him and the tears flowing down his cheeks. I asked him why he wept. "I am grieved at the very heart," was his reply, "that I have sinned against God—that I have treated my Savior as I have. When I think of these things I am overwhelmed with grief." This was the general expression of feeling. Sin, they would say, was the cause of all their trouble.

We copy the above extract from a communication of J. P. Richardson in the Christian Mirror of last week. We are disposed to notice it because the revival in Otisfield, if the account of it by Mr. R. be true, is quite different from the orthodox revivals in general. By Mr. R.'s showing there is something in this revival which carries with it more than common evidence, that it is the work of the Lord. And what are the common evidences? Ans. "The fear of future punishment." And in what consists the better evidence in this case? Not a single conversion in Otisfield has been mainly induced by such a fear. We think then, this may be a revival of more than common genuineness. The converts were not heard to say anything about their fear of an angry God or an endless hell—such a fear was not in the work,—but they "were grieved at the very heart, that they had sinned against God, and treated their Saviour as they had." Well, there is every reason on earth why men should feel heartily grieved that they have so long overlooked and slighted the goodness of Almighty God,—that they have so long treated the Saviour with indifference. And a grief for sin, on account of sin itself, we have always maintained is the only principle within that can induce a hearty repentance.

The above goes to satisfy us, that the autodox themselves, as earnestly as they cling to the doctrine of endless misery, and as vehemently as they labor to excite the fears of people on account of it, are not satisfied with the utility of that doctrine or the genuineness of that fear in promoting real religion. For whenever they can find a case, within the sphere of their operations, wherein people are induced to turn to the Lord, not on account of fear, but because they feel grieved that they have sinned against God, they are always eager to rejoice in such cases and to exhibit them as furnishing more than common evidence in favor of the work. Let them continue in this course of improvement for a short time, and they will soon get on the Universalists' ground of conversion. As they become persuaded that the fear of endless misery furnishes no good, or not the best, evidence of a revival's being the work of God, we trust they will give up their attempts to excite such a fear and indeed, abandon the doctrine altogether.

YORK COUNTY.

For the last six months, or more, it is well known, our autodox brethren have been boasting of sweeping revivals in their favor all over the country—particularly in York County in this State,—whereby great gains were secured to their party. In taking up, therefore, the other day, the "Report of the York Conference of Congregationalist Churches," exhibiting their loss and gain for the year ending May 13, 1834, we were prepared to behold an account of great accessions of numerical strength. Judge of our surprise when, after running down the column, and looking at the state of Churches individually, we arrived at the aggregate in the following words:

"Thus it appears that 49 have been added to the (24) Churches by profession, and 17 by letter; while 49 have been removed by death, 96 by dismission, and 3 by excommunication, showing a loss of 82 members on the whole."

This is growing rapidly—but it seems to be growing the wrong way—smaller instead of larger.

WESTBROOK SEMINARY.

We are happy to learn, as we do from the Pilot, that this Institution will open a Term for instruction on Monday next. We hope our liberal friends will now turn their attention, with an earnest solicitude for its success, to this truly desirable Seminary. The Board, we think, ought to apprise the pub-

lic of their arrangements—of the officers of instruction and government, the course of studies to be pursued,—the accommodation furnished for students and the price of board, washing, &c. The terms are \$3 for common English studies, and \$4.50 for higher branches, per Quarter.

HONORABLE CONVERTS.

The Editor of the Telescope at Thomaston, Br. Fletcher, animadverting on the boasting which the autodox have publicly proclaimed from their pulpits on the day for public Humiliation, Fasting and Prayer, on account of their having converted Gov. Dunlap from Unitarianism to their creed, mentions as an offset to this case, "that an humble fisherman (like his brethren, the apostles of old,) has recently renounced the doctrine of a plurality of Gods, together with that sentiment which is sustained by the thunder of wrath and lightning of vengeance, and embraced the pure principles of primitive christianity—the final restoration of all intelligences to their pristine purity—to endless happiness and superlative bliss."

VOLUME OF SERMONS.

By a communication from Br. Stetson, which will be found under our head of "Communications," it will be seen that the editor of this paper has just prepared for the public a volume of Sermons for the use of Universalist Societies, Families, and private individuals. They constitute an octavo volume of nearly 400 pages, handsomely bound, and will be sold for \$1.50 each. They embrace original sermons from thirty or forty different ministers, residing in different parts of the Union, on Doctrinal, Practical and Experimental subjects. It is proper to say that this Volume is, for the most part, prepared from the Sermons lately published in two of the Volumes of the Christian Preacher; they do not, however, appear to have been a periodical work, but are printed expressly for a book—and a very neat, handsome and valuable book they make too.—Such a work is very much wanted, we think, in the denomination. We have but a few copies—only about one hundred and fifty—and if Societies, Families or Individuals wish for a Volume, they would do well to send word to the editor pretty soon.

ZEAL.

There is nothing our brethren so much need as Zeal,—a judicious, steady and serious zeal in the cause which they profess to love. Br. Whittemore, in the last Trumpet, has some excellent and seasonable hints on this subject, which ought to be spread before our whole public; and to this end we copy them below. Let them not escape an attentive reading.

The apostle says, "it is good to be zealously affected always in a good thing."—Some people are afraid to be zealous, lest they have a zeal "not according to knowledge;" and hence they are moderate in every thing, and far too moderate in any good thing they undertake. It is surely very proper to be certain that our zeal is according to knowledge; but how shall we ascertain? how shall we determine when we shall be zealous, and when we shall restrain our zeal? Here is the rule—"it is good to be zealously affected always in a good thing." Be sure that the object is a good one, and then you never need to fear that your zeal is misplaced—be then "zealously affected always."

What more noble object is there to which human zeal may be directed, than the inculcation of just views of God, and of the blissful immortality of all mankind? This sentiment wipes the tear of sorrow away, and removes the causes of anxiety, despair, insanity and suicide, which have so sorely afflicted the community. What more noble object is there to which human zeal may be directed? The preachers of the doctrine of universal mercy may well be zealous—zealous always, for it is good to be zealously affected in a good thing. Members of Universalist Societies may be zealous. Their object is a good one. It is the overthrow of the kingdom of darkness—it is the cause of philanthropy, and the highest welfare of mankind. It is the cause of civil and religious liberty. Their design is to make men truly happy, by exposing and bringing into discredit those errors which are the fruitful sources of their greatest sorrows. This cause does not require of men that they should make themselves monks, or ascetics, or self torturers; but it does require a strong, steady and unflinching zeal; and a truly reasonable man, who is not buried in the world while he lives in it, but who gives himself time to reflect upon his relations and duties, will find himself moved by such a zeal.—And here, is one word which we wish to drop for the benefit of our societies in general: if you wish to convert others to the truth, and bring them to be co-workers with you in the great and good cause, which you have espoused, you must be zealous yourselves. You can never make others zealous without you are so. How reasonable is this! No man can impart a feeling to others that he does not possess in himself.—You may as well endeavor to warm another with an application of ice, as to make him feel zealous in a cause in which you show no interest yourselves. If you consider how much zeal will do in a bad cause, you will have a tolerable idea what it will do in a good cause. How much have the Catholic zealots in Europe been able to do for the Roman Church, by nothing but their zeal.—Every reflecting man knows, that men are brought sometimes to respect and venerate even the most absurd notions, and practices, merely by the zeal of those who undertake to establish them. If a man appears to be sincere and earnest, and fully engrossed in any scheme (it does not matter so much what it is) others will respect it, and will think there is surely something of reality in it; but they will never think so, if he shows

that he does not think so himself. Now apply this principle to a good cause, which will do so much even for a bad one, and it becomes much more efficient. The members of almost every society which does not flourish, must take the blame to themselves, for they might flourish, if they would be steadily engaged. They may overcome any obstacles, and accomplish any purposes, and win over others to their own views, feelings and pursuits, by showing that they respect their own cause, that they believe there is something of reality—something worthy of the attention of men—in it; and depend upon it brethren (an angel from heaven could not tell you a clearer truth) YOU CANNOT DO IT WITHOUT.

CONNECTICUT ASSOCIATION.

The Universalist preachers and Delegates from the Societies in Connecticut, assembled in Granby on the 7th ult. and adopted a Constitution for an Association. Br. Charles Spear presided as Moderator, and Br. A. Case officiated as Clerk. Br. Case was chosen standing Clerk, and appointed to preach the next annual discourse before the Association. There were ten ministers present, of whom the following preached on the occasion—viz. J. Boyden, M. H. Smith, J. Flagg, R. Smith, W. A. Stickney and J. H. Willis.

CONFERENCE AT GOOD LUCK, N. J.

There are many hallowed associations which come upon the minds of Universalists, as their attention is called to Potter's Meeting house at a place called Good Luck in the State of New Jersey. Some weeks ago we mentioned that some of our brethren in that vicinity proposed to hold a Conference there. The last week's Christian Messenger brings us an account of the meeting in Br. Thomas' happy style. We must give the whole of it—not doubting that Universalists "who are afar off" as well as those who are nigh will feel interested in the perusal.

UNIVERSALIST CONFERENCE.

Holden in Potter's Meeting House, Good Luck, New-Jersey.

To those who are afar off, and to those who are nigh, but specially to those who rejoice with us in believing the testimony of our Lord, the brethren of the Conference send the Christian salutation:

Dear Beloved—Again have we been permitted to assemble in the house erected by Thomas Potter, and to preach in the pulpit from which the message of grace first proceed from the lips of John Murray, on the shores of America. We have enjoyed a time of refreshing from the presence of the Lord. Our hearts have been encouraged and our hands strengthened. We feel that we can go forth with renewed vigor, and labor with increased energy in the glorious cause of the blessed Master—for we have stood by the grave of Potter, and we have mingled our prayers and our praises in the building by him erected—in the house in which "God's minister" lifted up his voice as "a faithful and true witness" of the testimony of the Almighty. Under circumstances like these, cold indeed would be our hearts, did we not feel the kindling glow of rational enthusiasm—and lamentably ungrateful would we be, did we not feel determined zealously to "fight the good fight of faith" and, if need be, "endure hardships as good soldiers of Jesus Christ."

As our chief object in appointing the Conference, to preach the Gospel in Potter's Meeting House, no council was formed—but the undersigned was requested by the brethren, to present some account of our doings to the denomination at large.

Some difficulty was experienced in obtaining the use of the house. Our Methodist brethren, in whose possession it now is, seemed much indisposed to "do unto others as they would have others do unto them." It was in vain that we reasoned with them; and in vain did we bring to their remembrance many things connected with history of the building. But through the influence and perseverance of Benjamin Stout, (the present owner of Potter's mansion,) we obtained the key. We have abundant reason to believe that similar obstacles will not again be thrown in the way.

There were present at the Conference, Brs. C. F. LEFEVRE of New York; ASHER MOORE, of Reading, Pa. and S. W. FULLER and A. C. THOMAS, of Philadelphia.—Br. SAMUEL C. JONES, of Hightstown, and JOHN MEERS, of New-Egypt, laymen, were also present. To these brethren we were indebted for means of conveyance to and from the conference; also for many other acts of kindness at their respective places of abode.

Sermons were delivered in the following order: Tuesday evening, May 20: sermon, by Br. A. C. Thomas, Rom. i. 16. Wednesday morning, May 21: 1st sermon, Br. C. F. LeFevre, Rom. iv. 20, 21. 2d sermon, Br. A. Moore, 1 Cor. xiii. 6. Wednesday afternoon; 1st sermon, Br. S. W. Fuller, Ephe. ii. 12, 13. 2d sermon, Br. A. C. Thomas, 2 Thess. iii. 1.

Our meetings were remarkably well attended. Devout interest was manifested by the people, and we feel assured that much good has been effected by our labors of love. Several persons who bitterly reviled the undersigned when he first visited that neighborhood, are now "not far from the kingdom of God," if indeed they have not fully entered into the joy of the Lord. Others are anxiously enquiring the way to Zion; and we doubt not, that "the word of the Lord" will yet "have free course, run, and be glorified" in that vicinity. Every Universalist heart will respond "Amen!"

We desire to feel truly grateful to Benjamin Stout and George Rogers, of Good Luck, and to Major Robbins, of Toms River, for their gratuitous entertainment of the brethren.

I may add, in conclusion, that we contemplate the appointment of another Conference in the autumn of 1835. Meanwhile may we remember the unwavering faith and good works of Thomas Potter, and the devotional and untiring zeal of John Murray. May we remember also, that "we labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe." ABEL C. THOMAS.

NEW MEETING HOUSES.

We learn by a letter from Br. L. F. W. Andrews, of Montgomery, Alabama, published in the Religious Inquirer, that on Sunday last a Universalist Meeting house was to have been dedicated in Mount Olympus, Alabama; and that another is to be dedicated in Montgomery on the 2d or 3d Sunday in this month. The latter house will be furnished with a bell, and an organ.

ANOTHER CASE OF INSANITY.

Rev. I. D. Williamson, in the Religious Inquirer, relates the case of a young lady of his acquaintance in Shenectady, N. Y. who has been rendered a maniac by the efforts of revivists, and as we think the gentleman who has charge of the family of which she is a member, took the right course on the subject, we subjoin the following from the article:

"The young lady had attended a protracted meeting, and she was soon a raving maniac. Her brother-in-law with whom she resided, called upon the officiating clergyman and desired him to go and see the fruit of his labor. He took him to his home, and showing him the wreck of mind and happiness, he had occasioned, informed him plainly that he was the cause, and it was the natural fruit of his labor. This is what we call doing things as they should be done. We most ardently wish that every instance of the kind, might be treated in the same manner. We would go to the clergyman and take him to the scene of desolation. We would point him to the vacant gaze of the maniac, and charge home upon him the sin, of producing this effect by his unwarrantable and wicked perversion of the oracles of truth; and warn him to repent of his wickedness and turn to the Lord. Let his course be pursued, and if the consciences of these disturbers of peace, and destroyers of mind are not seared, and their hearts harder than adamant, they will desist from their unholy practices. We are happy to hear that there is yet reasonable ground of hope that the wreck of intellect in this case, may be only temporary."

ANOTHER NEW PAPER.

We acknowledge the receipt of the first, a specimen number of a new paper in Thomaston, entitled the "Christian Telescope," conducted by Br. N. C. Fletcher of that town. According to the terms, it is to be published semi-monthly at fifty cents per year in six months, to which twenty-five cents will be added if not paid within that time; or should sufficient encouragement be given to sustain the publication, it will be issued weekly at one dollar per year. It is an open half sheet, of the size of the Pilot, is quite neatly printed and judiciously filled. We bid Br. Fletcher welcome to the honors of the vaterinity, and hope he may never experience, what too many are made to realize, the failure of their hopes, by a stinted patronage, by negligent subscribers or false friends. Whether the interest of our common cause requires a Universalist paper in that part of the state, we, of course cannot judge so well as those residing there. Something, doubtless, is to be gained by local interests, awakening a new zeal. We have recently heard that it was in contemplation to establish a paper similar to the Telescope in Belfast. If so, this will make four in Maine. By the multiplication of small papers, a greater number of readers may be secured, though the tendency, it must be confessed, is to reduce all to a sickly and uncertain existence. We offer Br. F. every good wish. Let him keep his Telescope rightly poised, having a care that it does not get inverted, whereby its glasses will diminish, rather than magnify the salvation of God; let him survey the celestial world with constancy and skill, making due report of his discoveries for the wonder and joy of the world; and we doubt not his labors will be useful to the cause of truth and virtue.

A GHOST. A Methodist clergyman in Middlewich, N. Y. has been sentenced to the Treadmill for attempting to convert several young ladies by feigning to be a ghost. To this end he exhibited his naked body before them. We pity the Methodists for their frequent bad luck in the exposure of wickedness amongst their clergy.

For the Christian Intelligencer.

Br. DREW.—Will you have the goodness to publish the following Letter; it being stated that Br. Colburn, (whose excommunication was noticed in your paper of the 4th of April,) is a hypocrite. By reading that publication you will see what is there said relative to hypocrisy; and it seems that some of the Methodists, ready to justify Elder True in his statement to brother Colburn, have stated that Br. Colburn did act the hypocrite, inasmuch as he believed the doctrine of Universal Salvation eight years before he made it known; and the Letter below was referred to as evidence. The Letter was not written for the press, but being accused of hypocrisy, for his own and for the credit of his Methodist brethren, he is desirous of throwing the whole matter before the public. The following is a copy of the Letter referred to:—

Frankfort, June 21, 1833.

Dear Sister,—You are troubled about me and I am troubled about you. I am very sorry to wound the feelings of any of my friends; but I must be honest and tell you the truth. It has been about eight years since I first doubted the doctrine of endless misery; but I dared not speak of it, and I had not an opportunity of making a thorough investigation of the subject; and it being so instilled into my mind, that I gave it up thinking that it might be true. But still I found the doctrine of Universal Salvation so plainly taught in the Bible, I at last

came to the determination to investigate the subject; and I have read the Bible through as for bid treasure,—and the doctrine of endless misery I cannot find in the Bible being saved from hell. It is described as eternal punishment. But we do not find Salvation described as being saved from hell and going to heaven. Salvation, as so described in the Bible. Neither do we find passages that will support that doctrine. You know that the word that describes the foundation of the doctrine of hell is a mystery. With many it is the main pillar, you know, that when the foundation of the building must fall. Therefore it is proved that hell is a place of endless punishment (which I think never can be done before it is necessary to bring other passages to support the doctrine. Well, say you, if this doctrine be true, "I wonder it was found out before." This is a new doctrine in the world. Just take your Bible and turn to Paul's first letter to Timothy, chapter, and read six verses, and see if it was not a better forth of strange doctrine embraced by every person; for it is a false doctrine. O sister, I would to God I had the same views and feelings that I have upon the subject. I do not feel any inclination to give up the service of Christ; if my delight, if not deceived; and if I should be disowned by his brethren in Christ, I shall have strength equal to my sister, dry up your tears; weep not for me, but pray, that if I am in error, I may be delivered from it; and if I am stigmatized and reproached for my belief in the goodness of God, I hope that I shall have grace that I may render blessings for my sins. If I could have preserved a conscience and kept my views to myself, for my friends sake, I should have done it; I must be honest. Dear sister, I can show you look, and I think I know how you feel; and I should be glad to enter further in the subject, but time forbids. I have made it a subject of prayer and hope I shall; and now I commend you to God, praying that he may lead you and show you the truth; my love to mother and sister. O serve the Lord, and pray that I may. Your affectionate brother, ABRAHAM COLBURN.

[For the Christian Intelligencer.]

HISTORIC SERMONS.—NO. 14.

ABRAHAM'S DEATH.

"And these are the days of the years of Abraham's life which he lived, a hundred, threescore, and seven years. Then Abraham gave up the ghost and died a good old age, an old man and full of years; and he gathered to his people. And he was buried in the cave of Machpelah, in the field which Abraham purchased of the sons of Heth: there was Abraham buried and Sarah his wife." GEN. XXV. 7—10.

Health, peace, and long life most natural stand connected with faith, hope and charity. As a long and prosperous life is generally desired by mankind, they are commanded in the Bible, to be temperate themselves righteous towards their fellow men, and gently towards their Maker. Abraham possessed and practiced all these virtues and graces. He lived a long and happy life. He was rich in gold and silver, in flocks and herds, in men servants and maidens. He was never sick that we learn. He was a man of peace. He had fellowship with God. He had a believing companion, who, "through faith, received strength to turn seed, and was delivered of a child when she was passed age, because she judged her faithful who had promised." When Sarah died in faith, Abraham was desirous to be his dead out of his sight. He therefore purchased the cave of Machpelah for four hundred shekels of silver. There he buried Sarah, after mourning and weeping for her. She died in Hebron aged 127. I do not collect the age of another woman in the Bible. The age of men is often mentioned. Abraham was a pilgrim on the earth, a stranger in the promised land. He appears not to have had any certain dwelling place. But he purchased a grave for himself, though he had no other landed possession. God had promised him the land of Canaan from the river of Egypt to the great river Euphrates, but was only a sojourner while he lived.

When Abraham died, it is said, that he was gathered to his people. Does not this expression denote that he was among his departed friends, alive in a better country, after which he sought, even a heavenly rest? He was not gathered to the same burying place with his ancestors. How then, was he gathered to his people, except to the spirit made perfect? The cave of Machpelah appears to have been a new sepulchre for the dead. Abraham's neighbors had their own sepulchres in which to deposit their own dead; and they offered him the choice of them. But he chose to have his family sepulchre, where he first buried his beloved wife Sarah, and where he was afterwards buried himself. There they buried Isaac and Rebeccah, his wife; and there, as he buried Sarah, and afterwards, when he died in Egypt, and was gathered unto his people, he commanded Joseph to carry him up and bury him in the same cave.

Death and the grave are well calculated to humble mankind, and to bring them to harmony and peace. As they are made of one blood, and framed of the dust, it is proper that they should all return to the dust. Though Isaac and Ishmael the free women sons of Abraham, by Sarah the free woman, and Hagar the bond woman, were of very different dispositions, yet they both united in burying their father Abraham. Probably the prayer of Abraham to God, "O that Isaac may live before thee," was answered in his becoming a pious man, as well as in his becoming a prince and a great nation. The prince and father of a great nation, that his hand should be against every man, and every man's hand against him, and that he should dwell in the midst of his brethren, free, and unsubdued from that time to this.

The cave of Machpelah was a sacred place. There, was buried some of the most eminent believers. God Almighty who first appeared to Abraham, as his shield and exceeding great reward, manifested the same covenant faithfulness to Isaac and Jacob.

GARDINER, JUNE 6, 1834.

NEW WORK.

S. STETSON.

The following are the regulations adopted by the Portuguese government in making wheat a free port:—"All descriptions of merchandise admitted to deposit and allowed to be re-shipped, paying one per cent. duty if free of storage for one year; after that period to pay a moderate storage. All merchandise to be transported from one vessel to another, to pay two per cent. Merchandise which is combustible, not allowed to be stored in the government stores, the owners being obliged to procure stores at their own expense."

The Senate on Tuesday confirmed Roberts as a Director of the Bank of the United States, and rejected Henry Horn for the office; and also rejected the nomination of Martin Gordon as Collector of New York. The nomination of Mahlon Dickerson, as we also learn, was confirmed as Minister to Russia.

There is every reason to believe, from a favorable report made by the Royal Society, their late visit to the Thames Tunnel, that great work will be completed.

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MARRIED,

DIED,

Newcastle, Capt. Benj. Hall, age 87.
 Winsor, N. S. Mr. Ovis Richardson, aged 25,
 formerly of Ayon, Me.
 Strong, Mr. Jacob Fish, a revolutionary soldier, 83.
 Embree, 23, ult. while on a visit to one of his
 sons, Benjamin Child of Albion, aged 76.
 Nicholbrook, 11th ult. widow Mary Fint, aged 79.
 Ayon, 20th ult. Patience Grinnell, age 76
 Littlefield, Anna, wife of Jeremiah Potter, 53;
 line S. Smith daughter of John Smith, Esq. 25.
 Atkinson, 21 ult. Charles C. second son of Daniel
 esq., aged about 11 years.
 Milton, Mr. Charles Haskell, aged 30.
 Newport, on the 24th inst. Elder Reuben Seavy,
 56.

Port of Gardiner.

School for young Ladies and Misses.

MISS MACOMBER will commence her School in the *Lecture Room* of the *Lyceum*, on **MONDAY** next, June 2d. **May 28, 1834.**

THE subscribers, a majority of the petitioners for "An Act to incorporate the GARDINER SAYINGS INSTITUTION," hereby give notice that a meeting for the purpose of organizing said Corporation will be held at the office of R. H. GARDINER, on *Friday the 6th day of June next*, at 3 o'clock P. M.

R. H. GARDINER, H. B. HOSKINS,
SILAS HOLMAN, JOHN STONE,
E. F. DEANE, DAN'L NUTTING,
J. DAVIS, BENJ SHAW,
P. SHELDOCK, F. ALLEN.

Gardiner, May 15, 1834.

WATERVILLE,
HAS just received from Boston, an assortment of
Universalist Books, which he will sell at Bos-
 ton prices, among which are the following:

Paige's Selections
 Smith on Divine Government
 Ballou on the Parables
 Kuyper's Lectures
 Ballou's Examination
 Modern History of Universalism
 Ballou's 2d Inquiry
 Winchester's Dialogues
 Life of Murray
 Hutchinson's Apology
 Ballou's Sermons
 Hell Torments Overthrown
 Familiar Conversations
 Latest news from Three Worlds
 Christian Universalist
 Danvers Discursion
 Convention Sermons
 Cobb's Sermons
 Reply to Hawes
 Appeal to the Public
 1st Vol. Universalist
 Ballou's Examination of Channing
 Universalist Home Books
 An assortment of Tracts.

Waterville, May 31, 1834.

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NOTICE

NOTICE.

THE Stockholders of the Steamboat **TICONIC** are hereby notified to meet at the Gardiner Hotel in Gardiner on *Saturday the seventh day of June next*, at two o'clock in the afternoon for the following purposes, viz:

1. To choose a Moderator to govern said meeting.
2. To see what course the company will adopt the present season in regard to running said Boat.
3. To act on any other business that may come before said meeting.

E. WATERHOUSE, Secy.

Sale at Auction.

ON Saturday the 28th June next, at the Store of BENJ. SHAW & Co. at eleven o'clock in the forenoon, a LOT OF LAND situate about one mile from Gardiner Village on the Brunswick Road—being a part of the premises of ROBERT WITHEE, containing Thirty-one Acres and one quarter acre, fronting on and Brunswick road, and running to Collobsee-Contee stream. Sale positive unless previously sold at private sale. FENJ. SHAW, Assignee.

Gardiner, May 26, 1834. 22

Prints--New Style.

WATERSON, PRAY & CO.
Nos. 71 & 73, Kilby-street, Boston.

OFFER for sale, by the package or piece, an **extensive** assortment of Printed Calicoes—comprising more than one hundred and thirty styles—many of which are new and beautiful. Also, an assortment of colored Cambrics; likewise, printed Quilting and Britannia Towelkerchiefs, by the case.

Printers of newspapers in the New England States, who insert the above, with this notice, once a week, for six weeks inside, shall be paid on presentation of their bills.

6w13

JAMES CAPEN, Adm'r.

Gardiner, May 27, 1834. 23

PROSPECTUS OF THE
Gazeteer of Maine.

Now in press, and will soon be published, "*A Gazetteer of Maine*," compiled from the best sources of information, from several volumes already published, and from original papers for the purpose. This work will contain the early History of Maine, a description of its towns, rivers, mountains, and all generally comprised in works of this kind. The whole will pass under the inspection of a competent and judicious jury, and a full, complete and correct. We are confident there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be disappointed when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BURTON, JR.

Conditions—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will

Editors in this State who will insert this prospectus
their paper a few weeks, shall receive a copy of the
work.
Any person who shall procure eight subscribers shall
receive a copy gratis.
Bangor, April, 1834. 23

Eloped.

FROM the subscriber, a young man about 19 years of age, by the name of FITZ GOODIN. This is to caution all persons against harboring or trusting him on my account, as I shall not pay one cent of his contracting.
E. McLELLAN.
Gardiner, June 4, 1824. 23

Notice.

COMMITTED to my custody on the 29th day of May last, by JOSEPH WILLIAMS, a chestnored COLT about three years old, taken from the lid of Hiram Hildreth. The owner is requested to pay legal charges, and take the same away.
ISAAC DECKER, Pound Keeper.
Gardiner, June 4, 1834. 33

Yours, sincerely grateful,
GILBERT H. O'REILLY.